there are many malingerers. The legal remedy for evasion, whenever detected, is simply the extension of the term of duty. There are, to be sure, many Kurds of middle and upper-class families who, on the completion of their secondary schooling, select the not unpleasant and honorable career of an army officer.

For the people of the district the serai, with its important complement of officials, its bustling crowd during hours of business, its guards, and its four-colored ensign flattering above from a flagpole, is the physical symbol of governmental authority. "The serai prefers this," or "the serai would never permit that," is heard in popular speech. But for many it is a place, neither of prestige nor yet of oppression, but of sorrow, for in barries drawn up before its gateway depart the groups of recruits and prisoners bound for Erbil, and the people know that many will never return. There is always a number of women to be found outside the serai, old and young, mothers and wives, dressed in the stained, dark cloth of the countryside, and often one will raise her voice in a low-pitched lament or fall into tears. An enterprising Rowanduz has set up an antique camera at one corner, and the prisoner and recruit often exchange photographs with their wives, the poorly-made prints that are so often brought out during the long months of separation.

To one side of the serai, on one of the two streets leading up into the town, is a small, square brick building

ually widow, never lives alone, and rarely remains un- 567
married for any length of time. It would be virtually im- 589
possible for her to have an unmarried man in her service
in the face of popular opinion. It is much the same with
a bachelor living alone, for the townspeople would never
countenance his engaging a maid, even if he could find one.
The same holds true of an unmarried person living with a
family to which he is not related. The investigator lived 123
for a time with the family of a merchant, superficially sep- 589
arated from them by a wall of blankets, and a certain sag-
ment of neighborhood opinion let it be known that this [208]●
householder had sacrificed the honor of his family for the [427]
ruk of the rental. The merchant informed the investigator [554]
that he was convinced that the latter, as a gentleman, had
no evil intentions toward his womenfolk and that the veil
of blankets was for "the neighbors" rather than any
practical purposes of segregation. This, incidentally,
provided him with an excuse for charging a slightly higher
amount than necessary. It is also interesting that, after
the rooms had been engaged, several invitations were
received, accompanied by expostulations, to stay as a
guest with other families, deferred until this time. Al- 589
most all of those unmarried, the teachers and lower 427
officials, must hire houses and male servants of their own.
There are a few exceptions. The pilgrams, unaccompanied 592
by his wife, lived alone, and had several persons, in- 357
cluding a widow, in his service. The superiority of his 554
position, coupled with the fact that he was already married,

Sl: Edmonds G-5 (1923, 1945) 1957 MA11 Kurd MA11

the idealistic spirit of the time, was in fact to avoid commitments in the hills by setting up one or more semi-autonomous Kurdish provinces to be loosely attached to whatever regular administration might eventually be established in the plains. Even before the armistice contract had been established with a certain Shaykh Mahmoud, head of the leading Sayyid family of Southern Kurdistan, who was informed that any Kurdish groups or tribes in the three liwas of Sulaimani, Kirkuk and Arbil which might wish to accept his leadership would be allowed to do so. It soon became evident, however, that the Shaykh had overestimated his popularity, and his province was eventually restricted to little more than the liwa of Sulaimani. No similar initiative was taken in regard to the Kurdish districts in the liwa of Mosul, where there was no articulate Kurdish opinion.

This first experiment in Kurdish autonomy under modern conditions was not a success. Within six months the Shaykh, resenting the limitations placed on his freedom to do exactly as he liked, rebelled. After a short military operation he was captured and deported, and the liwa was brought under the direct administration of the Occupation Authority. But quite apart from Shaykh Mahmoud's personal ambitions there was always present in Sulaimani, among all classes of the population, an abiding conviction, rooted in their history, that the place contained the germs of a revived and expansive Kurdish state of which it was the predestined capital. The belief had little justification either in its physical appearance and commercial importance or in the academic attainments and political experience of its citizens, but it was always in the air. The proposal that Sulaimani with the adjacent districts should once more become an autonomous territory, therefore, had not come to the people as anything strange.

For the other political leaders the fall of Mahmoud was thus no reason for renouncing the glittering prize brought so near by the Treaty of Sèvres. Assurances had been given in the British Parliament that the Kurds would not be forced to come under an Arab government against their will, and when the Provisional National Government of Iraq was formed in November, 1920, Sulaimani remained under the direct control of the British High Commissioner. Kirkuk (which then included Arbil) did accept a Mutasarrif (Governor) nominated by the new government, but he, like all the other officials, was a local man, and Turkish, the language of the educated urban classes (but not of the majority of the inhabitants), continued to be used for official purposes. When in June, 1921, the Amir Faysal arrived in Iraq as the candidate sponsored by the British Government for the throne Sulaimani refused to participate in the referendum; Kirkuk did participate but announced for most of the